CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. I.] APRIL, 1808. [NO. 4.

Memoir of the late Rev. John Caspar Lavater.

(Continued from p. 86.)

IN the spring of 1763, Mr. Lavater set out on a literary tour to some of the principal places in Germany; from which journey he acknowledges himself to have derived the most extensive benefits:—"I received advantages," said he, "from my journey, of which I had not the least conception. My mind is continually enlarging, and my heart forcibly drawn after that which is good:—so greatly I profit by the conversation and example of learned, great, and good men."

In the year 1766 Mr. Lavater married an excellent and amiable lady, with whom he lived thirty-four years in the most exemplary and happy manner; and by whom he had eight children, three of whom, a son and two daughters, survive him.

The first public office which was entrusted to Mr. Lavater's care, was that of chaplain to the orphan-house in Zurich; upon which he entered in the year 1769. Here he found a very large sphere of usefulness. His sermons were much admired, and numerously attended; for he displayed in them great force of natural eloquence, accompanied with that divine unction of the Spirit of God which convinces the understanding, and wins the affections of the heart.

He used to write his discourses; and, by constant practice, obtained such a facility of committing them to memory, that he wanted but a few minutes for this purpose: yet he never confined himself strictly to his notes; but was very successful in making alterations in the pulpit, suitable to time and circumstances. A chief part of his attention was devoted to a large flock of orphan-children, to whom he shewed the most ten-

der regard and affectionate care. He possessed a talent of conversing with children in an eminent degree, condescending to their very lowest capacities, knowing how to keep alive their attention, to occupy their understanding, and to make a deep impression upon their tender hearts.

But still a larger field of useful activity was opened to Mr. Lavater, when he was chosen, in the year 1778, to be deacon, or assistant minister, at the large parish of St. Peter, in Zurich, which contained about 5000 people. Most deeply impressed with a sense of the infinite importance of this charge, and of his own insufficiency for the same, he wrote the following effusions of his heart:—

"O God, take away the veil from my eyes and from my heart! Darkness is around me. Oh may I hear that word: "Let there be light!" Oh thou, who alone knowest me, how shall I know thee? How shall I teach others to know thee? Oh thou divine Omnipotence, draw near to help me in my extreme weakness! Oh thou divine Love, unveil thyself to my waiting soul! I am thine: let me feel it, feel it anew, feel it continually, that I belong to thee, in a much higher sense than to any one else. I Have not deserved the confidence of my congregation as yet: Oh let me deserve it in future by godly simplicity, and the most faithful discharge of my duty! Let a sense of thy presence every where accompany me! Be near me when in business or retirement, when at work or at rest! Hide the days that are past!—let the iniquities of my former life be banished from thy presence! Hitherto, thou hast led me with as much wisdom as mercy; and, I trust, thou wilt lead me to-day, to-morrow, and so on, till my dear friends may be enabled to say at my dying bed, 'He has overcome!'

Very few ministers can be found, who more constantly and conscientiously officiated, except a few weeks in summer, when the delicate state of his health rendered it necessary for him to take a little excursion into the country. To the instruction of young people and the visitation of the sick, he devoted a considerable portion of his time. Under these circumstances, it is difficult to conceive how it was possible for him to keep up the most extensive correspondence, and to compose so many literary and religious works, by which he obtained celebrity, even in foreign parts: but it must be observed, that his time was exceeding precious to him; so that he was continually employed, wishing to redeem the very smallest particle, and not to lose a single moment.—Even when at table, some books or papers used to lie near him; and when taking a walk, which was his constant practice every day, he was always seen reading or writing. In his short excursions to the country, and even when he went to see some friends in town, his pockets were full of papers; and he used to sit down at the very first table, and continue his writing. He had, however, the happy talent to suffer himself continually to be interrupted, and to keep up the most cheerful conversation; and yet, at the first leisure mo-

ment, he could take up his subject, like one who had not experienced the least interruption. In summer, strangers crowded to see him from every quarter. Though there was a considerable number whose only object was to gaze at him ; yet, on the other hand, many visitors afforded him no less pleasure than real instruction. Never therefore, did he suffer his patience to be exhausted ; nor did he ever cease to treat strangers of every rank and description in the most polite and respectful manner. Scarcely any one ever saw him in an ill humour ; even when he happened to be deeply depressed, he had such a command over himself, that, suppressing his grief, he could most cheerfully receive and usefully entertain visiting friends or foreigners.

At the end of the year, 1786, he was unanimously chosen to the rectory of St. Peter's Parish, in Zurich. When he preached the first time after his election, he thus addressed his congregation :—" I will not promise much. A man out of the fulness of his heart, may easily promise too much. Who can be sufficiently cautious and circumspect in his promises, more especially in those of so important and solemn a nature ? —Where is the preacher who has not, in his first sermon, promised more than he could, in every respect fulfil ? Instead, therefore, of promising too much, let us rather encourage, stir up, confirm, and pray for each other."....

At the nuptials of his only son, whom he had the satisfaction to see acquiring considerable skill as a physician, he addressed the young couple in the following manner :—" Believe me, children, I speak it deliberately and with full conviction, I have enjoyed many of the comforts of life, none of which I wish to esteem lightly : often have I been charmed with the beauties of Nature, and refreshed with her bountiful gifts : I have spent many an hour in sweet meditation, and in reading the most valuable productions of the wisest men : I have often been delighted with the conversation of ingenious, sensible, noble and exalted characters : my eyes have been powerfully attracted by the finest productions of human art, and my ears by enchanting melodies : I have found pleasure when calling into activity the powers of my own mind ; when residing in my own native country, or travelling through foreign parts ; when surrounded by large and splendid companies,—still more, when moving in the small endearing circle of my own family : yet, to speak the truth before God, who is my Judge, I must confess, I know not any joy that is so dear to me, that so fully satisfies the inmost desires of my mind, that so enlivens, refines, and elevates my whole nature, as that which I derive from religion, from faith in God as one who not only is the Parent of men, but has condescended as a brother, to clothe himself with our nature. Nothing affords me greater delight than a solid hope that I partake of his favours, and may rely on his never-failing support and protection.

" And now, my dear children,

may God be with you! May God unite and help you! May his approbation be infinitely more in your esteem than mine, or than that of the whole world! —My son, may the God of thy father be thy God! He who has been so often my hope, my refuge, and my confidence when I stood on the brink of an abyss, where I could not move one step forward;—He who, in answer to my prayer, has helped me when every prospect of help had vanished;—that God who has safely conducted me, not merely through flowery paths, but likewise across precipices and burning sands;—May this God be thy God, thy refuge, thy comfort, as he has been mine! Let the world laugh me to scorn, I rejoice in the God of my salvation! Let Ignorance and Infidelity mock, I enjoy that which the world cannot enjoy;—I receive that which infidelity will never receive! I say with St. Paul, "Is he the God of the Jews only, the God of Abraham, Isaac, and Jacob only?" By no means! Assuredly, he is my God also. I say with Luther, "If I have the faith of Abraham, I am Abraham!"

Mr. Lavater was exceedingly grieved at the vain objections of late so commonly made against the inspiration of the Scriptures; and especially against the person, the character, and the work of our blessed Lord. Some of the modern anti-Christian writers took great pains to draw him over to their party; but all their united endeavours proved in vain, he stood firm like a rock; neither flattering promises, nor frowning threatenings could move him; and all his sermons, letters, and writings may serve as indisputable proofs, that, to the last, he continued to avow, in the most open and positive manner, his unshaken belief in Christ, and his most sincere and fervent attachment to the system of the Bible. A few extracts from his writings will sufficiently illustrate this point:

"Klopstock's Messiah*," says he, in a letter to a friend, "is my favourite. Though I cannot equally approve or relish every part of this excellent poem, yet it is the only book which I can read repeatedly in connection with the Bible: the Bible, I say, which you seemingly forgot to mention; for in whatever point of view I may consider myself, as a clergyman, as a Christian, or as a man, my Bible is ever to me a most dear and precious book, which I can never sufficiently study, for it is full of unsearchable riches. Read, I beseech you, my friend, this sacred volume, as if you had never read it before. Read it without a commentary. Leave alone the obscure passages, just as you leave the clouds in the sky, or the mist on a mountain. Enjoy that which is clear as the light; and the thickest mists will appear to you venerable. The first book of Moses, the History of Elijah and Elisha, the first chapters of Daniel, the Four Gospels, and the Acts of the Apostles, are more especially my delight,—more valuable than all the treasures of the whole globe!"

In another letter, dated Nov.

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*Klopstock is, among the German poets, what Milton is among the English. His most celebrated work is entitled, "The Messiah."

24, 1794, he thus declares some of his religious principles to a friend, in contradiction to a report, that he had adopted the modern *rational* system of divinity :—" I assure you, in the most solemn manner, that I entertain, to this very moment, the fullest conviction that the Bible contains a true record of the revelations of God. More especially, I believe in the supreme divinity of Jesus of Nazareth. Him I regard with daily renewed satisfaction, and joy, as the immediate object of our religious worship :—Him I revere as the utmost perfection which human nature can exhibit, and as the express image of the Godhead. I believe, with increasing intuitive knowledge, that no man can come unto the Father, but by and through him. I believe, that, thro' his person and mediation only, the human race can be conducted to its proper destination, restored to its original dignity, and attain to the complete purpose of eternal love. It is he on whom I am daily more and more constrained to place an entire dependence. As a mortal man, as a helpless sinner, as a philosopher, I stand in need of him. The more I examine all the different systems of philosophy, the more I am led to adore Jesus Christ as my Lord and my God. Christ, or despair, is my only alternative.—His incarnation,—his sufferings, death, and resurrection,—his close affinity to mankind, serve to dispel all my darkness, to supply all my defects."

When, in the year 1795, the first revolutionary movements appeared in the canton of Zurich, Mr. Lavater employed all the talents of his mind, and exerted all the powers of his eloquence to assuage the fury of an unruly passion,—to advise the mildest and most conciliatory measures on the part of the government,—and to exhort the people, in the most impressive language, to the strictest observance of due respect and obedience towards their lawful magistrates.

When the total subversion of the Swiss constitution took place, in the year 1798 ; and soon afterwards that free and happy country, which, for centuries, had enjoyed the blessings of peace, was involved in all the dreadful calamities of war,—Mr. Lavater's character shone forth with peculiar lustre.—Without attaching himself to any party whatever, his constant aim appeared to be to lessen, as much as possible, the sum of human misery at this awful period ;—to promote, by all the means in his power, mutual union, concord, and peace ;—to prevent still greater mischief ;—to instruct and comfort his people from the word of God ;—to impress their minds with the necessity of genuine repentance, of a firm and unshaken belief in the gracious promises of the gospel, of fervent and unremitting prayer, and of a due improvement of their present afflictions.

On the morning of the 18th of May, he was torn from the arms of his afflicted wife, and carried, by an armed force, to Basil ; where he was detained as a prisoner, in the house of the Prefect. In this distressing situation he manifested the most manly and Christian character.

His enemies accused him of having betrayed the interests of his country to the Russian government, for the sum of 100*l.*; but providentially, at the very time of his trial, a letter from Petersburgh arrived, which being opened by the Prefect, demonstrated, in the clearest manner, that the sum in question was merely the price of some paintings, which the Empress had purchased of Mr. Lavater; his enemies were thus constrained to set him at liberty. When he returned to Zurich, after a banishment of three months, he was received, as it were, in triumph, not only by his friends, but by his fellow-citizens in general.

Soon afterwards, however, a far greater calamity befel him, which ultimately proved fatal:—On the 26th of Sept. 1799, Zurich was retaken. At this crisis, Mr. Lavater was humanely relieving some poor neighbouring widows from the importunities of the soldiery, whom he accommodated in his own house with meat and drink,—when one of these ungrateful wretches discharged his gun at his benefactor. The ball entered his body a little below his heart, and went out on the right side. The blood rushed out from each aperture. His wife, children, friends, and neighbours surrounded him, terrified, lamenting, weeping, and loudly exclaiming against the perpetrator of this atrocious deed; but he was resigned; freely forgave his cruel enemy; and in the midst of excruciating pains, adored the chastening hand of his Heavenly Father, whose unchangeable love he acknowledged even in this painful dispensation. His wound seemed to heal sooner than was at first expected; and, some months afterwards, he had the satisfaction to appear once more before his congregation, to whom he was attached in the most affectionate manner. He chose for his text, Psalm lxxi. 7, 8, "I am as a wonder unto many; but thou art my strong refuge. Let my mouth be filled with thy praise, and with thy honour, all the day."

Towards the close of his discourse, he made the following application to himself:—"God has led me in the most gracious manner; his hand has been very conspicuous in all the events of my life. O God! where should I begin, were I to tell all the great and good things thou hast done for me! I had hardly entered upon my earthly course, when my life was despaired of; but thou didst preserve it. Thou didst admit me by baptism to the privileges of the church of Christ; thou didst early implant in my heart a love of that which is good, and an abhorrence of evil. Never was I destitute of salutary instruction, encouragement, and example. All the pleasant, and all the unpleasant, circumstances of my life, have had one common end,—to lead me to a conviction of my entire dependence on God; to confirm my faith in Christ, to render his gospel of growing importance to me, and to fill me with an holy awe for every thing that relates to Jesus. Whether I regard friends or enemies, a good report or bad report, comforts or afflictions, enjoyments or privations,—I cannot but every-

where discern the wise over-ruling hand of my heavenly Father.—Three or four times he wonderfully preserved me in most imminent danger; and when I direct my thoughts only to the last event, which so long detained me from this sacred place, I cannot but regard myself as a monument of the sparing mercy of God. O! thou adorable Preserver of my life,—how near hast thou brought me to the very brink of the grave! But one step further, and I could no longer have praised thee among my fellow-mortals.—*Thou art my hope.*—It is no vain boast, but a profitable truth, which may be usefully applied, that though naturally I am one of the most timid beings, yet my God has, by his parental guidance, filled me with unshaken confidence. He has so confirmed this by innumerable instances of his admirable condescension to my most particular wants and my boldest petitions, especially during the present very remarkable year, that I cannot but repeat these words, *Thou art my hope.* My reason must fail me, if my confidence should.—My heart and my spirit must entirely be changed, and I become another being, before I could renounce my hope in God. I never suffered so much as in the course of this year; but my confidence in God was never so strongly confirmed. O thou most worthy of confidence, whose very marks of kindness I bear upon my breast, could I but encourage all who are weak, and fill their drooping spirits with new confidence! I cannot say, in the sense of St. Paul, "I bear about the dying of the Lord Jesus;" but this much I can say, "I bear the monuments of his divine compassion and long-suffering upon this my breast."

Mr. Lavater continued to preach about two months longer; but was then obliged entirely to desist. His active spirit, however could not be unemployed; but in the midst of the greatest bodily pains, he continued to write and prepare works for the press; for instance, the History of his Deportation, in two octavo volumes; a most excellent Prayer Book; and a small volume of letters, supposed to have been written by the Apostle St. Paul before and after his conversion. At the same time he wrote several thousand "Farewell Lines," to be distributed among his friends after his death. He also took the most active part in establishing a benevolent society for the relief of his numerous countrymen who had lost their all by the calamities of war.

No words can express how greatly Mr. Lavater suffered during the last six months of his life. Not only his wounds left a very painful sensation, but a most violent cough, swimming in his head, and a soreness of his body, occasioned by long confinement to his bed, proved so many additional afflictions. Here religion alone supported him; and here it was that his Christian patience, resignation, fortitude, and hope of a blessed immortality shone forth in the brightest lustre. Even in the darkest moments he was not seen desponding, nor casting away his confidence; but his secret sighs ascended to a throne of grace; his Bible was the sweet

companion of his restless nights when he often broke out in loud hallelujahs, and by his cheerfulness revived the drooping spirits of his distressed family. He was very thankful for the least comfort administered to him, and never ceased most fervently to pray for his murderer. He once said to a friend,—"I do not wish to know him who wounded me with the fatal ball; but this I wish to let him know, that I forgive him with all my heart; for, believe me, I owe very much to these wounds, and to my present severe pains." He tenderly sympathized with all fellow-sufferers upon a bed of sickness;—and hearing of a pious woman, who, for sixteen years, continued under the afflicting hand of God, he addressed some lines of consolation to her.—Only a week before his dissolution, when informed that his sister-in-law was at the point of death, his love was so fervent, that nothing could restrain him from seeing her. Being brought in a chair to her house, he sat down at her bed-side, and thus addressed her:—"Here we sit together,—both dying; but love never dies, nor the gratitude which I owe to you, my dear sister. May God reward you for all the kindness you have shewn me!" After fainting away for some moments, he continued,—"O! what joy must there be in Heaven, when they see another weary traveller approaching the shore! Rejoicing, they exclaim, "Another is coming, who has safely escaped the storms of yonder mortal life—he is just here—He exclaims, The land! the land!"—Exhausted, and in agony, he then suffered himself to be removed, addressing his sister thus:—"May Jesus Christ, whose consolations are inexhaustible, be with thee and with thy spirit to redeem it!" On Christmas eve he said to his wife and daughter,—"My dears, do you know what burdens me most at present? My inability to meditate upon the greatest of all the wonders of grace,—the incarnation of Christ,"—Yet even whilst slumbering, this great mystery of godliness so enraptured his soul, that he composed a verse in this state, with which he awoke,—but could only recollect a part of it:——

"Jesus from Heav'n descends, and brings
"Complete redemption on his wings;
"Unmingled grace his right hand bears;
"Life, at his glance, eternal springs,
"And ev'ry trace of mis'ry disappears."

Only two days before his death he dictated a thanksgiving-hymn, to be read to his congregation. It became now exceedingly difficult for him to speak; but his last expressions were prayers and blessings pronounced upon his family; and after a most severe struggle, in which he nevertheless remained sensible, and stedfastly looking up to the Lord, he was delivered from the body of sin, and triumphantly entered the realms of endless bliss! His mortal remains were committed to the grave amidst a vast concourse of people of all ranks and descriptions, and amidst the tears and lamentations not only of his family and

fellow-citizens, but even of French officers and soldiers; and some of his very enemies could not but bear testimony at his grave, "Truly a great and good man is buried here!"

Abstract of Faber on the Prophecies.

No. II.

(Continued from p. 91.)

THE dream of Nebuchadnezzar and Daniel's *vision of the four beasts* alike predict, that from the era of the Babylonian Monarchy to the commencement of the Millennium there should be *four empires, universal*, so far as the church is concerned. Accordingly *four*, and *only four*, have existed; *the Babylonian empire, the Medo-Persian empire, the Macedonian empire*, and *the Roman empire*. The Author confines himself to the history of *the fourth empire*, symbolized by *the feet of the image*, and by *the ten-horned beast*. The following will exhibit the main features of his scheme. *The fourth empire* is represented as being *strong as iron*, as breaking in pieces *the three preceding empires*, as divided *into ten kingdoms*, answering to *the ten toes of the image*, as incapable of cohering together though perpetually contracting alliances with each other, and as being succeeded by *a spiritual empire* which should stand for ever. The second prophecy of *the ten-horned beast*, under the symbol of *a little horn*, exhibits *an eleventh power*, as springing up *among* or *behind the ten horns* or *kings*, which *should subdue three of them*, should make war with the saints and prevail against them, for *a time, times* and *the dividing of time*, or 1260 *years*; in other words, till *the commencement* of the reign of the saints, or the millennium; when the beast will be slain for sanctioning the great words spoken by *his little horn*, and, together with it, *will be given to the burning flame*. But the other three beasts, *the Babylonian, the Medo-Persian*, and *the Macedonian*, though their dominion will be taken away, with respect to the church, yet will have their *lives*, or *idolatrous principles* prolonged for a season and a time; or during the reign of the saints, and at the close of *the thousand years*, for their open attack on *the beloved city*, and daring impiety, will be consumed by the fire of the Lord. It seems generally agreed that Daniel's *fourth beast* is *the Roman empire*; and his *ten horns, ten independent kingdoms* within the limits of that empire. There is some diversity of opinion, of late especially, respecting either the character of the little horn, or the three kings whom it was to subdue. The opinion of Mr. Kett that *the little horn* symbolizes the whole history of antichrist, who, according to him, is *a triple monster* compounded of *Popery, Mahommedanism*, and *Infidelity*; and that in all its three forms it will depress *three kingdoms*: and also, that of Mr. Galloway, that the little horn is *revolutionary France*, that the three years and an half are literal years, and that *the three kings* subdued by it were France, Holland and Switzerland, the author here states and confutes at considerable length, and then proceeds to state his own opinion on that point, as follows:

The same symbol, as before stated, represents both *temporal* and *spiritual* objects. Thus *a star* symbolizes either *a prince* or *a minister of religion*: the one being in *the state*, what the other is in *the church*. So

a beast means an empire either *secular* or *ecclesiastical;* and *a mountain* denotes *a kingdom* either *temporal* or *spiritual.* So *a horn* signifies *a temporal* or *ecclesiastical kingdom. Sir Isaac Newton, Mr. Mede* and *Bp. Newton* suppose *the little horn* of the Roman beast to mean *the temporal kingdom of the Papacy,* which bears the name of *St. Peter's patrimony;* and that it *became a horn* by *the subversion of the three horns* which were destined to fall before it. From this opinion the author dissents.

1st. Because the actions ascribed to *the little horn* were never performed by the Pope *as the Sovereign* of St. Peter's patrimony; but as *an ecclesiastical power.*

2d. Because *the little horn* must have arisen before the eradication of *the three horns,* as he is said *to subdue them;* but the scheme in question supposes the papacy *became a horn* by such eradication; and that it *existed* and *acted* previous to the *supposed* date of its existence.

3d. *The little horn* was to reign 1260 *years; Mr. Mede* seems to suppose this reign commenced as early as the year 365, or 410, or 455, and yet he supposes that the first of *the three horns was plucked up* in the year 727, when the pope caused the Italians to revolt from *the emperor Leo;* and consequently, must, according to him, then begin to exist; that is, he began to exist *near three centuries* after he began to reign. Bp. Newton rejects these dates because they are confuted by the event; still he falls into the same inconsistency: for he supposes *the first* of the *three horns was plucked up* in the year 755, when *the Pope* became master of *the Exarchate of Ravenna:* when of course, according to him, the little horn must begin to exist; and yet he is inclined to date the 1260 *years* from the year 727, that is, his reign commenced 28 years before he began to exist. On these grounds the author concludes, that *the little horn* symbolizes not *the temporal,* but *the spiritual* kingdom of the Pope; and conceives that *the little horn* and *the two-horned beast* of the Apocalypse symbolize the same power. The one describes its rise and growth, till its look was more stout than his fellows; and the other describes it when grown up into *an empire* having had the saints delivered into his hand. *The little horn* was already in existence when the saints were delivered into his hand; before that time indeed he was *harmless,* he was not then *apostate.* The spiritual kingdom of the Pope sprung up after *the empire* had become Christian, and during the time that it ceased to exist *as a beast,* or *was not,* it was therefore *harmless,* but when *the beast as such* revived, as it did in *the year* 606, when it set up *a spiritual tyrant* by creating *Boniface the third Universal Bishop,* then were the saints delivered into the hands of *the little horn,* then did the 1260 years of *the universal spiritual empire of the Pope* commence, and then did *the little horn* assume *a look more stout* than his fellows. We are to date the commencement of this period from the time the Pope had *the power of persecution,* and not from the time that he *began actually to persecute.* Now this power was not conferred by *the downfall* of *the western empire,* by *the revolt* of the Pope from the Greek Emperor, or by his acquisition of *the Exarchate.* We discover nothing in these events like *delivering the saints into his hand,* but we plainly discover it, in the grant of Phocas, usurper of the throne of Constantinople, in the *year* 606, constituting *Boniface the third Universal Bishop* and *su-*

preme head of the church; this made the ecclesiastical kingdom *a great empire*. But if the saints were then delivered into the hand of *the little horn, the spiritual kingdom of the papacy* must be symbolized by it, and not his *temporal kingdom*, which did not exist till long after. It is manifest *the little horn* must have arisen prior to *the apostacy*, and Daniel teaches us it must arise among the *ten first horns*, into which the empire should be divided, by the inroads of the Northern nations. Now the first of these, that of *the Huns*, arose about the *year* 356, and the last of them, that of *the Lombards*, about the year 526, in Hungary. Within these two limits we are to look for the rise of *the little horn*. *The temporal* kingdom of the Pope, as Bp. Newton himself allows, did not come up among *the ten first horns*; and so, he constructs a catalogue of ten kingdoms adapted to the *eighth century*, very diverse from the true. *The temporal* kingdom of the Pope, then, cannot be intended by *the little horn*; but *the spiritual* kingdom of the Pope arose in fact, at this period. And the voice of history proclaims this truth that *the power* of the *church of Rome* augmented, as fast as that of *the Roman empire* declined. *The little horn*, indeed, was to acquire *temporal dominion* by the successive eradication of *the three horns*; still, it must have existed *as a horn* before this, and so could not symbolize *the papacy* considered as *a secular principality*. This will appear still more evident by adverting to *the particular traits* of the character of *the little horn*.

1st. *The little horn* was, *at its first rise*, not only to be *a small kingdom*, but *different* from all *the other horns*, or *kingdoms*. This is true, if we suppose the first to be *a spiritual sovereignty*, and the others *temporal sovereignties*, and this even after it had acquired *a temporal principality*, otherwise it appears, in no respect different from others.

2d. *The little horn* had *eyes* like *the eyes of a man*. This symbolizes *a spiritual* not *a temporal kingdom*. By its eyes, according to Sir Isaac Newton it was a seer, Επισκοπος, or Bishop in the literal sense of the word, and this church claims *the Universal Bishopric*; and by *its mouth speaking great things*, and *changing times and laws*, it was a prophet.

3d. *The little horn had a look more stout than his fellows*. The Popes *have assumed* an unlimited superiority over other bishops, their equals, and *have affected* greater authority, in temporal matters, than even sovereign princes, and have pretended that the dominion of the whole earth belonged to them, assigning all new discovered countries, to Spain, the western, and to Portugal, the Eastern Hemisphere.

4th. The little horn spake great words, *by the side of the Most High*, affecting an equality with God. So the Popes claim *infallibility* an incommunicable attribute of God, and are not offended at being styled, *Our Lord God the Pope, king of kings and lord of lords*. Nor do they refuse, on the day of their election, to receive the adoration of their Cardinals, on the very altar.

5th. *The little horn thought to change times and laws*. So the Popes have perpetually changed the calendar, by the canonization of new saints; have introduced an infinite number of superstitious laws, instituting new modes of worship, and imposing new articles of faith, daring to strike the second commandment out of the decalogue, and reversing, at pleasure, the laws both of God and man.

6th. *The little horn was to wear out the saints of the Most High*

who were to be given into his hand by a formal grant of the secular power during the space of three years and an half, or 1260 *prophetic days:* While *the two witnesses* should prophecy, in sackcloth, and *the persecuted church* should be nourished in the wilderness. Accordingly since the Pope was created Universal Bishop, by the Emperor Phocas, the saints have been formally delivered into his hand, they have been *the spiritual vassals* of the man of sin; and *have been worn out* under his cruel tyranny. It has not, at all times, indeed raged with equal violence, and has been greatly checked by the reformation; still the witnesses are prophesying in sackcloth, and will continue so to do, in one part or other of the world, to the end of the 42 months.

7th. *The little horn* was to subdue *three* out of *the ten kings.* Mr. Mede supposes that the three kings or kingdoms marked in the prophecy were *that of the Greeks in Italy* whom the Pope caused to revolt from the Emperor Leo Isaurus—that of *the Longobards*, whose kingdom he caused, by the aid of the Franks, to be extirpated, thereby to get *the Exarchate of Ravenna* for his own principality, and that *of the Franks itself.* Sir Isaac and Bp. Newton incline to the opinion, that *the three eradicated powers* were *the Exarchate of Ravenna, the kingdom of the Lombards* and *the state of Rome.*

The author thinks these opinions untenable on the following grounds: If, on Mr. Mede's plan, the Greeks and Franks are taken for *the Constantinopolitan* and *Carlovingian empires* neither of them ever *was plucked up by the roots before the little horn:* and if they are taken for *Greek and Germanic provinces in Italy*, they cannot be esteemed *horns* or *independent kingdoms:* and certainly not *two* of *the first ten horns* of the beast. The scheme of Sir Isaac and Bp. Newton are equally objectionable; because, *the Exarchate of Ravenna* never was *a horn* or *independent kingdom* but *a mere dependent province* of *the Greek empire.* If any of the original ten horns of the beast were independent kingdoms, we have reason to conclude all were so; the description of all is the same, and it would completely violate the harmony of symbolical language to suppose *some of the horns* represent *sovereign states*, and *others*, mere *provinces* of *sovereign states.*—Again, allowing the Exarchate to be *a horn*, neither *it* nor *the state of Rome* are part of *the ten primary kingdoms.* Sir Isaac's list of *the ten kingdoms* does not even include all those powers which he supposes to be *the three horns.* And the Bishop justly censures this inconsistency; but he seems chargeable himself with a mistake of a similar nature. *The three horns* are certainly to be sought for among *the ten original kingdoms* into which *the Roman empire* was divided.—We ought then *first* to enquire *which they were; secondly* whether *three of them* were in fact ever *plucked up* before *the little horn.* Not surely *first* to fix upon *three states* which we conceive *may* be *the three horns;* and *then* contrive a list of ten kingdoms, as the Bishop does, which may include them.—Certain it is, that neither *the Exarchate of Ravenna*, nor *the state of Rome*, is among the *ten primary kingdoms*, and yet the Bishop includes them in his list of *ten kingdoms*, to give an air of probability, to his scheme; though he confesses the list he gives is calculated for *the eighth century*, and not for *the period* when the Roman empire

was originally divided. Having confuted these opinions the author observes, It is said in one passage, that *the three horns were plucked up* before *the little horn:* in another that *they fell* before *the little horn:* and in a third, that the little horn should *subdue* or *depress* the *three horns* or *kings:* but whether *the little horn* should effect this *directly*, or *by the instrumentality* of others, is a point which history must decide; the words of the prophesy do not determine it expressly. To discover *these three kings* we must ascertain *the ten primary kingdoms.* These, according to the historian Machiavel, and that eminent chronologer Bp. Lloyd, were 1 The Huns, 2 The Ostrogoths, 3 The Visigoths, 4 The Franks, 5 The Vandals, 6 The Sueves and Alans, 7 The Burgundians, 8 The Heruli and Rugii, 9 The Saxons, 10 The Lombards. These, then are *the ten first horns* of which we are in quest. *The three horns* or *kingdoms*, then, must be of this number. Accordingly, we shall find, that *the kingdom of the Heruli*, *the kingdom of the Ostrogoths*, and *the kingdom of the Lombards* were successively eradicated before *the little papal horn;* in consequence of which, *it* became *a temporal* no less than *a spiritual* power.

1st. In the *year* 476, *Odoacer* king of *the Heruli* put an end to *the Western empire*, and caused himself to be proclaimed *king* of *Italy.* He now stood *before*, or in the way of *the papal horn*, and must *be plucked up* to make way for the expansion of *it.* This was effected, in the *year* 493, by Theodoric king of *the Ostrogoths* who made a complete conquest of Italy from *the Alps*, to the extremity of *Calabria.*

2d. *This second* of the *three horns*, standing in the way of papal aggrandizement, equally with the former, was destined also to fall *before the papal horn;* for, after it had subsisted in Italy its allotted time, it was attacked, at the instigation of the Pope, by *Bellisarius*, and utterly eradicated by *Norses*, Lieutenants of *the Eastern Emperor*, aided by *the Lombards.*

3d. Italy now became a province of *the Constantinopolitan empire*, and was governed by an imperial officer, who bore the title of *Exarch of Ravenna. The Exarchate* however was scarcely established, when *the Lombards* began to meditate the conquest of Italy for themselves. Norses was engaged for the settlement of that country under the Emperors from *the year* 554, to *the year* 568. But in *the year* 567 Alboin king of *the Lombards* undertook the subjugation of it; he succeeded; and became master of Italy, from *the Trentine hills*, to the gates of *Ravenna* and *Rome.* The Exarchate, however, still feebly subsisted, but at length, in *the year* 752, it was completely subdued, by *the Lombards*, under the reign of *Aistulphus.* This *third horn*, however, was destined soon to fall *before the papal horn*, as the two former had done. Alarmed at the growing power of Aistulphus, *the Pope* applied for assistance to Pepin king of France; he listened to the Pope's overtures, and, in the course of two expeditions into Italy, wrested from that prince the whole of *the Exarchate*, and bestowed it in perpetual sovereignty upon *the Bishop of Rome.* After this, *the Lombards* languished about twenty years, when *Charlemagne*, who had succeeded his father Pepin, assumed the character of *the champion of the church*, and, at the re-

quest of *the Pope*, entered Italy, at the head of a large army, and completely eradicated *the horn* of *Lombardy;* and bestowed great part of his dominions on *the Pope*. Thus, in the words of the author, were *three* of *the first horns* plucked up by the roots *before an eleventh little horn* which silently arose among them, till it had supplanted *the three horns*, which stood in its way and prevented its full expansion.

The sum of the argument is this, *the little horn* of Daniel's fourth beast symbolizes the papacy as *a spiritual power*, because, the actions ascribed to it were performed in that character; because, it is represented in existence as a horn plucking up kingdoms by the roots before it became *a temporal horn*, and as the cause of its becoming a *temporal horn;* because, it is true of the papacy, and of no other power whatever, that three of the primary kingdoms, into which the Roman empire was divided, were rooted up before it; and because, the saints were formally, and authoritatively, delivered into the hand of *the little horn*, as *a spiritual*, but never as *a temporal power*.

[To be continued.]

An Abridgment of Bryant's Observations on the Plagues of Egypt, &c.

(Continued from p. 94.)

Seventh Plague. RAIN, HAIL, AND FIRE, ATTENDED WITH THUNDER. Exodus ix. 13—34.

IN the foregoing instances, the aptness of each judgment in respect to the people of Egypt has been shown. This likewise will be found equally significant and proper. It was foretold to Pharaoh by Moses, that upon the very next morning there should be a grievous rain, attended with hail and thunder.—This must have been a most incredible circumstance to an Egyptian; for no country upon earth, to which we have access, has so little rain as Egypt: and particularly the upper part of it. The want of rain is supplied by dews, and by the overflowing of the Nile. The Egyptians therefore must have perceived themselves particularly aimed at in these fearful events; which were so contrary to all experience. For they were witnesses to not only deluges of rain, but hail mingled with rain; and these attended with thunder and fire, to their great amazement.

It may be further observed with regard to this people, that they were superstitious above all people, upon earth. They were particularly addicted to the observance of portentous appearances. Every uncommon circumstance was esteemed of this class. But as these were imaginary portents, which arose merely from a superstitious dread, it pleased God to punish their blind credulity by bringing upon them some real prodigies, —some preternatural evils, to which they had never been witness. Such was the rain and hail, and the fire which ran on the ground to their great amazement and ruin. Its coming was determinately foretold; nor could all the deities of Egypt prevent its fearful effects.—Those of the people, who took warning, were preserved: but

all who neglected the caution, and who did not shelter themselves, were destroyed. There seems farther a great fitness and propriety in the Egyptians being punished by fire, and by water; as they were guilty of gross idolatry towards these elements, and adored them as deities.

We are further told, that *the flax and the barley was smitten; for the barley was in the ear, and the flax was bolled.*—These circumstances may to some appear of little consequence. And it may be asked, "When it is intimated, that men and cattle were slain, in great numbers, what occasion was there for adding this trivial article about flax and barley?" It is by no means trivial, but of great moment. The Egyptians were doomed to undergo many terrors; and besides these to suffer no small losses; and scarce any thing could have distressed them more than the ruin of their flax. It has been before mentioned that this people, above all nations, affected outward purity and cleanliness. On this account the whole nation wore linen garments; and the priests never put on any other kind of clothing. This linen was manufactured from that fine flax, for which the country was particularly famous. Hence the demolition of the flax was attended with great inconvenience, and must have proved a heavy loss; so that this judgment particularly affected this people above all other nations; and their priests more especially suffered.

The ruin of their barley was equally fatal, both in respect to their trade, and to their private advantage. They had vines in Egypt; but instead of the juice of the grape, they made a liquor called *barley wine*, which was particularly serviceable during the time that the Nile was turbid, and not fit to be drank. These advantages were lost to them now through the devastation made by the rain, hail, and fire.

As this calamity came upon them towards the time of barley harvest, we may form a judgment of the month when it happened. We are told by modern travellers that corn in Egypt is fit for reaping in March and April: that is, the barley comes to maturity first, and is cut down in the former month, and the wheat in the latter. The sacred writer says, that *the barley was in the ear;* though, as is intimated, not quite fit to be cut, but *the wheat and the rye were not grown up.* This judgment therefore must have happened about the beginning of March, before the precise time of harvest; so early as to leave room for the three succeeding plagues to take place. These were over by the 15th, of Abib, which answers to the first of April, at which time the Israelites went forth from the land of Egypt. The history by these means is wonderfully authenticated, and the divine purpose in each operation more plainly discovered.

Eighth Plague. LOCUSTS. Exodus x. 3—19.

In this instance, as well as in others which preceded, the time of the approaching calamity was precisely foretold by God's

servants, which plainly pointed out the hand from whence the judgment proceeded. To some however it may appear strange, that after such a display of terror, as the preceding plague exhibited, God should introduce the locust or grasshopper, seemingly a poor instrument of divine vengeance; whose effects after such a general devastation could not have been very material, however they may be represented. But the case was far otherwise. A swarm of locusts is a very fearful evil, though not outwardly accompanied with any alarming appearance; and the consequences of their introduction were very fatal to the Egyptians.

We may observe that it was the purpose of God to carry on these judgments in a series, and by degrees to cut off all hopes, and every resource, upon which the Egyptians depended. By the hail and thunder, and fire mingled with rain, both the flax and barley were entirely ruined; and their pastures must have been greatly injured. But the wheat and the rye were not yet in ear; and such was the fecundity of the soil in Egypt, that a very short time would have sufficed for the leaves of the trees, and for the grass of the field to have been recruited. To complete therefore these evils, and to confound the stubborn prince and his magicians, it pleased God to send an host of locusts, to devour every leaf, and blade of grass, which had been left in the former devastation; and whatever was beginning to vegetate. It is hard to conceive how widely the mischief extends, when a cloud of these insects comes upon a country. Though it were a paradise before, it is soon rendered a desert. They devour to the very root and bark, so that it is a long time before vegetation can be renewed. Scarcely any misfortune can so effectually damage a land, but that room will be left for them to add to the mischief.

The prophets, in describing cruel and destructive nations, often borrow their allusions from locusts; so great was the terror of them. Hence Joel, when he mentions the inroad of the Assyrians and their confederates, upon Israel, accompanies it with references to this purpose. And the prophet Nahum, describing the ruin of the Assyrian monarch, and the various nations of his empire, makes use of the same allusions.

The Egyptians trusted much to the fertility of their soil, and to the deities Isis and Sarapis who were the conservators of all plenty. They likewise placed great confidence in other gods, who were, as they supposed, the directors of their times and seasons. But these powers could not stand before Moses, the servant of the true God. He bro't upon them an host of enemies, who laid waste the fruits of their ground, and rendered all their confidence vain. As Egypt is in great measure bounded to the east and north by seas, and is far removed from those regions in Africa, where locusts particularly generate, it is not much infested with them. However, at the time spoken of, an east wind prevailed *all day and all night*; and the whole country in the morning swarmed

with these insects. *Before them there were no such locusts as they, neither after them shall be such.* Hence Pharaoh called for Moses and Aaron in haste, acknowledged his sin, and begged to be delivered *from this death. And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the red sea.* But Pharaoh soon forgot this judgment, and still refused to let the people go.

[To be continued.]

The Sovereignty of God

THE divine sovereignty, in dispensing favors to men, is a truth with which they are very liable to be discontented. There is a natural pride and selfishness in the heart, which incline men to wish the divine will might, in all instances, be accommodated to their own private interest. This principle is so deeply fixed in our depraved natures, that nothing short of almighty power can restrain, and nothing but the sanctifying grace of God can effectually remove it from the heart. Although, in some minds, its reigning power is overcome by the grace of God, yet we see its remains, even in those who are best fortified by habits of rectitude, best instructed in the nature of Christian holiness, and actually made partakers of divine grace. Few persons dare openly deny the Lord's government to be wise and perfect; yet, how often do our hearts rise in opposition? This is done when we envy others, or covet the things bestowed on them by the munificence of heaven; also, by discontent with our own circumstances in life, all of which are determined by infinite wisdom. As there is not a just man on earth, who doeth good and sinneth not, so there is not one to be found, who is not, at some time, uneasy with the situation in which he is placed, although it be ordered by the infinitely wise providence of God. Whenever this happens, it is a virtual disapprobation of divine sovereignty. The same opposition extends to the sovereignty of God in dispensing spiritual blessings, and hence comes those objections, to the doctrines of revelation, which represent some to be subjects of grace, while others fail of eternal life. In view of what shall take place, the sinful either deny a different end to men after death, or charge the Lord with partiality in his government.—It is my design to show, that the sovereignty of God, in the different dispensation of his blessings, is consistent with infinite wisdom, justice and goodness. To all his repining creatures, a holy God may fitly reply, "Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?"

I was led to these reflections by reading the parable of the laborers in the vineyard, which Christ spake to the Jews. There cannot be a more proper motto, for our remarks on divine sovereignty, than the words aforementioned, "Is it not lawful for me to do what I will with mine own?" A number of Christ's parables were designed to instruct the Jews in the purposes

of infinite wisdom, concerning the visible kingdom of God in this world. As this nation was first called, had long exclusively enjoyed the ordinances of religion, and been the keepers of the oracles of God; they had imbibed an opinion, that the heathen nations would be always left in their ignorance. They had overlooked the prophecies, that the fulness of the Gentiles should be called to a knowledge of the true God and his grace. Expressive of divine sovereignty, they were told by our our divine Lord, that many should come from the east and the west, from the north and the south, and sit down with Abraham, Isaac and Jacob, while the children of the kingdom should be cast out. To assert divine sovereignty, we find Christ, at the conclusion of many of his discourses, repeating the same prophetic words, with which the parable both begins and ends, "So the last shall be first, and the first last: for many are called, but few chosen." These words of Christ were doubtless prophetic of the same thing, which the apostle meant, when he was considering the subject more largely, in the eleventh chapter of his epistle to the Romans, "That blindness in part is happened to Israel, until the fulness of the Gentiles come in." The parable was designed to instruct the Jews in two points; First, their own danger: Secondly, the sovereignty of God in the bestowment of his blessings. Therefore, at the conclusion, they are represented as murmuring, "When they heard it they murmured against the good man of the house, saying, these last have wrought but one hour, and thou hast made them equal to us, which have borne the heat and burden of the day." But he answered one of them, "Friend, I do thee no wrong.——Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?" This is a sufficient answer to every murmur against the sovereignty of God. No reason can be assigned, why his different allotments, in temporal things, are less objectionable, than in his bestowment of spiritual blessings: But, in the former case, although the hearts of men may be uneasy, we do not hear them cavilling; or if we did, it would at once be condemned as impious. We should not suppose that human pride would more readily consent to divine sovereignty in temporal than in eternal allotments; and it can be accounted for, only by a feeling of present necessity; while, the need of divine favor, which will be felt in the ages to come is not realized. Let us remember that the duration of existence will make that present, which, from the boundless term of eternity to come, scarcely appears to us, at this time, as real.

That natural good is now dispensed, in very different measure, is a fact, which none will pretend to deny. All men are not made with the same degree of intelligence, nor with the same capacity for happiness. There is a great diversity in their understanding, powers of reason, memory and imagination, some being more strong, and others weaker. Some are fitted for employments, which are both more pleasing and honorable; while others must act in a sub-

ordinate sphere.—So, also, the dealings of divine providence, respecting worldly property, are infinitely diversified. Some are in opulence, others in poverty; some in health, others in sickness; some continually prosperous, while others are disappointed and thwarted in whatever they undertake. These differences are not confined to individuals, for we find them between great collections of men. When one nation is peaceful and great, another is rent with divisions and desolated by war. Some countries abound with plenty, while others are destined to leanness. In all these things, we dare not deny the efficiency of God, or impeach his sovereignty. Reasons, known unto his wisdom, are the cause of these distinctions. Doubtless there is greater happiness in the world, and society is better adjusted, than if all men were treated alike in the bestowment of natural good. The great society of intelligent minds may be compared to the natural or animal body, which, to make it perfect, requires many members for different offices. Arguments taken from the same similitude, which the Apostle used to show the perfection of the Church, the body of Christ, may be applied to this subject, to show the necessity of such distinctions, for the perfection of the natural world, and the intelligent system. "For the body," saith the apostle "is not one member but many. If the foot shall say, because I am not the hand, I am not of the body; Is it not, therefore, of the body? If the ear shall say, because I am not the eye, I am not of the body; Is it not, therefore, of the body? If the whole body were an eye, where were the hearing? And if they were all one member, where were the body?" So, if there were not a different distribution of natural good in creating, and in dispensing to men, the natural perfection of the universe would be far less than we now behold. There would not be that display of infinite wisdom, which now shines in the works of God. There could not be so many kinds of natural good as are now enjoyed by creatures, nor would there be an opportunity for so full an exercise of moral virtue. For these reasons the sovereign wisdom of God may be justified, in his different appointment of natural good to creatures, although, it may involve the poverty of some, the frequent disappointment of others, and a low degree of intellectual powers in many.

Considered as the creator of all things, God could be under no obligations, to impart to any of his creatures a greater quantity of natural good than they have received. While there was no existence, there could be no right of demand. It was fit for the Lord to exercise his own infinite power, wisdom and goodness, in forming and ordering every creature with such natural and moral good, as his wisdom saw to be best. Creation was a favor never deserved by those who received it; and all powers, faculties and objects of enjoyment are the free gift of infinite benevolence. Creatures have freely received their existence and all their objects of the enjoyment; they can have no

right to demand more, or think hardly of God, because he hath not dispensed alike to all. Praise, contentment, and an obedient use of the faculties they have received is the duty of all, and this is as true of those who have retained their innocence, as of others, who have sinned.

An objection to divine sovereignty is most commonly made, from that dispensation of divine grace, by which some are brought to eternal life, and others are left to perish in their sins.—Let a solemn question be proposed. Might not a holy God, in righteousness, have left all men to perish for ever? Although the scriptures do most clearly reveal a dispensation of grace, through which sinners may be restored to the favor of God, yet they always ascribe this to undeserved grace.—God did not give his Son to die because men deserved his compassion; neither, because they could make him any adequate reward for his grace. This wonderful gift was designed to display his glory in the infinite treasures of his grace. How far this grace shall extend in the forgiveness of sin, must be determined by infinite wisdom, which knoweth and is disposed to do what is best. The choice and provision of the means of salvation are from God himself; consequently, he may use his own wisdom, in extending the benefit:—If it would have been just in God to leave all men under sin, he may do the same, in any particular instance, according to his good pleasure.—When wisdom sees it best to grant an undeserved favor to some, justice doth not require it should be extended to all. In his distribution of spiritual blessings and moral good, the Lord hath a right to "do what he will with his own."

There may be, and doubtless are, infinitely wise reasons, for such a dispensation of spiritual blessings as will save some, while othere are left to perish in their chosen way. It is not for sinful and deceived men to say, how far it is proper God should extend the benefits of sovereign grace. If justice required the forgiveness of all sinners, doubtless, all would be forgiven, whether fallen angels or fallen men; but, when forgiveness is on the ground of free grace, infinite wisdom must determine the point; and infinite wisdom will be determined by the greatest glory of God. The most high Jehovah, in the distribution of his favors, acts as the father of an immense family. He will do that which is for their good and his own glory, although, some of his delinquent children are thereby left to eat the bitter fruits of what they have sowed.—It is not for short sighted mortals! It is not for the finite creatures of a moment to dictate to infinite wisdom what is best for his own glory, or for the good of his eternal kingdom, in dispensing the favors of grace, or executing deserved punishment on the members of that great family, which is under his control. We are assured that an immense multitude shall attain eternal life, thro' the grace of God: We have equal assurance that some will fall short of everlasting life.—We know that men are free to choose life or death, and that

God is sovereign in executing the counsels of his will; still, means are necessary for procuring an interest in his grace, and they will doubtless be so for ever.

The following truths are made certain to us by the word of God.

He is just, so that no creature will ever suffer punishment beyond what is deserved:—He hath no delight in punishment, for its own sake, and where it is inflicted, it will be to advance his own glory, which is the same thing as the good of his kingdom:—The redeemed will be saved by free grace, and infinite wisdom is sufficient to determine its extension. All the requirements of the gospel are reasonable, and such as perish will fail of life, through their own inexcusable impenitence. God is the Creator and we are his property. Unless his grace is obstinately resisted we may hope for salvation. Jehovah is a sovereign God, and hath a right "to do what he will with his own."

Q.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

SIR,

"TRAIN up a child in the way he should go; and when he is old he will not depart from it," is a maxim of the wise man, which experience hath always approved. The opinions and manners of the young are formed by the influence of their nurses and instructors. A pious mother or nurse hath often been the instrument of impressing sentiments, which afterwards influenced the counsels of nations, and a pious schoolmaster is one of the most successful ministers, either of religion or impiety. Precept and example have a great influence on every age; on youth they make an impression which is not worn away by years, and no other means can be substituted in their place. The young mind is made thus impressible, that it may receive such principles of virtue as will prove salutary thro' life; but as the young may mingle with unprincipled people, the same cause may expose them to fatal evils. Vice may enter at those avenues of the mind which were designed for the introduction of virtue. The sensibility of youth may prove destructive as well as salutary. We often hear, both from the pulpit and the press, parental fidelity, in the serious education of children, urged by unanswerable arguments. The public teachers of religion address our youth, as it becomes faithful ministers to do. Still, there is a danger to which neither the pulpit nor press has been sufficiently attentive; it is that depravity, both of principles and morals, which is too often imbibed at our common schools. It is a commendable custom in this country to send children, at a very early age, to some place of instruction suited to their capacity, where they may obtain the first rudiments of science. Public bounty encourages the practice. Where there is a numerous family of children, it is convenient for the parents to dispose of them, a

considerable part of the day, in a situation, in which they think them to be safe. No man who loves his country and its prosperity, can wish to have this prevailing custom changed, or any of our public schools discontinued. To encourage these institutions, and at the same time bring them under proper regulation, is the object of this address.

Schools may become nurseries of vice, fountains of evil sentiments, and a lasting scourge to the neighbourhood in which they are instituted; and every corrupt neighbourhood is a scourge to the public. Whether schools shall be little seminaries of virtue or vice, depends much on the teacher. Sentiments of virtue and opinions of truth, on such subjects as children understand, which serious parents have been impressing from the earliest life of their children, may be erased from their minds, in a short time, by an unprincipled schoolmaster. His mischievous insinuations against the truth may do more, in an hour, to corrupt the young, than every preceding care did to form them to virtue.

These reflections occurred to me from the testimony of a young man, who was brought near to ruin from this cause. He was the son of discreet, kind and serious parents, and from the time he could read a syllable was carefully instructed in good manners and moral sentiments. At the age of twelve he was placed under an instructor, who had the reputation of being expert in his art. The master had been long unprincipled, and restrained himself only to obtain the means of living; the scholar possessed every requisite for making a brilliant figure in the school, and soon was the subject of particular distinctions. His vanity was flattered; he became attached to the master who decided his superiority over others, and his whole confidence passed from his parents to his instructor. He was now prepared for every poisonous influence to take effect, which a depraved teacher could instil into the heart of an ambitious, unsuspecting pupil. The opportunity was not lost. He first began by insinuations against the scriptures. This was followed by intimations that his parents were over scrupulous, being educated in times when there was no freedom of thought; by calling in question those principles of morality by which society is sustained; and finally by the whole mass of specious argument which encourages impiety. All these errors the youth drank in for the sake of being esteemed the most promising in the school, until bad principles broke over restraint, and led him to great iniquity. He was considered as lost to himself, to his friends, and to the world, and would have been so, if the goodness of Almighty God had not by a stroke laid him on a bed of pain and weakness, until long reflection led him to discover and confess the means, progress and end of his seduction from those principles of virtue, which were first impressed on his mind by his parents.

This story is melancholy, for the parents were nearly broken hearted, and the youth was hardly saved from destruction; but

not more melancholy, than many other instances would appear, could we bring into full view the history of the young, their first departure from good principles, with the means and the end of their folly.

Inbred depravity of heart, which the grace of God only can conquer, rarely appears in its enormity, without the influence of means, which all honest people ought to discard from social life. Yet such is the inconsideration of men, they will often commit the education of their children, to persons from whom nothing better can be expected, than in the instance related above. Here, at first, their passions are mismanaged, they learn profaneness, and by the passionate temper of the intructor, those tender sensibilities are erased from the heart, which a tender and good mother, by many prayers and tears, had strove to form. Here, when the child hath come nearer to maturity, pernicious sentiments and immoral maxims are engrafted on the natural degeneracy of the heart. A wonderful degree of impiety and vice must be expected. Still, the parent hath done all he could. Yes, all but the one thing most necessary, to place his offspring under the care of one who serves God and keeps his commandments. If his child be destroyed he ought not to wonder.

On this subject I am determined to express my sentiments with freedom, whatever odium or vengeance it may incur. The voice of fidelity, of love, of duty, and of God demands it, and the blood of souls sanctifies the call.

How many thousands of children, at the most impressible period of their lives, are placed under the care of men, who have little knowledge, and still less love of our holy religion. How many teachers are there, who, with respect to morals are impure; with respect to language, profane; with respect to religion, utterly unacquainted with its doctrines, duties, or comforts. A profligate, who by means of his vices hath failed in all other business, or a man who hath fled from the justice of his country, may have sufficient natural science to instruct children; but for this he is not entitled to our confidence. His science and his address in instructing may be great, while he hath no claim to the esteem of parents. With shining literary qualifications he may be dishonest, profane, intemperate, a seducer of youth, and a disbeliever of religion. In such a case we should unwillingly commit our property to his trust, and shall we commit our children, who are as dear to us as our own lives? God, their good creator, hath entrusted them to us, making us responsible for their education in a knowledge of his name and laws, and can we answer before him for such a prostitution of the trust? Even allowing the master to have a fair character, ignorance of moral and religious truth may disqualify him for the trust. Ignorance on these subjects, at the age which fits a man to be an instructor, is the most sure evidence of his own thoughtless life, so that he cannot be qualified either to teach or nurture

principles of piety in the young mind.

The subject is too important to be exhausted in one letter. As I have begun to bear my testimony, if this finds a place in your Magazine, I shall trouble you again with my remarks.

PATER-FAMILIAS.

The danger of reasoning falsely against the testimony of our own consciences.

SIR,

THE following singular occurrence happened, when I was a young man, residing at an eminent seat of literature, where I received my education. I was, at that time, a licentiate for the Christian Ministry.—What hath been the event of the man's life to whom I refer, is wholly unknown to me, as I have neither seen or heard of him for many years.

A person called on me with whom I had no previous acquaintance. He accounted for his visit, by telling me "I know that you are a preacher of religion, and I have called to relieve the uncertainty of my own mind. I heard you preach yesterday, I believe, and yet do not believe." The discourse, which he heard, was on an important Christian doctrine. After sundry questions were proposed to him, he proceeded to give the following account of himself: "I was the child of Christian parents, and educated in a belief of the scriptures and the necessity of a moral life."

Whether his education was under the care of his parents or of other people, at present, is not recollected. He proceeded, ——"After this I went an apprentice to the business which I now follow. When an apprentice, many persons of my own age, resorted to the place of my labor. Many subjects of conversation were introduced, and I soon found that I was able, as we called it, to out-talk them on every point. By this my pride was flattered, and I began, first to deny the moral virtues of life, with no other design, than to show my own expertness, and see their incapacity in proving what I knew to be right. In our own young company, I was soon mentioned as having much learning; and my opinion was often asked on subjects of which I had never before thought. In such cases, it was necessary for me to depend on the present moment, both for my opinions and the arguments by which I supported them.

I was led on, in this manner, until I presumed to call in question the truth of the scriptures and the doctrines of the gospel. When I did this it was with trembling and against the testimony of my own conscience. In proportion, as I found them unable to answer my reasoning, I renewed the force of my arguments; until, I had bewildered the faith of several young men, and actually began myself to doubt several truths, which I once most seriously believed.

I am sensible that pride was the reason of my doing as I did. At the present time, I neither believe nor disbelieve, and have come to converse freely with you.

The narrative was singular;

the case, at that time of my life, appeared to me to be uncommon. I mentioned the common arguments for the truth of the scriptures and of the Christian religion, but found that he had uncommon dexterity in evading. I soon perceived, that although he was severely troubled by his own conscience when left to himself, yet after we entered into conversation, his pride was flattered by his own expertness in raising objections against the truth. Several evenings were passed in this manner, when I told him, that no advantage to him would come from our acquaintance, and I feared he was sinking fast into deep infidelity. —Here our discourse and acquaintance ended.

I have often reflected on this incident. It doubtless describes the way and means, through which many persons are led into the most destructive errors.— Having an active imagination, they invent arguments against divine truths and their own duty, with surprising facility. Their pride is flattered, and they soon become eminent, in those circles for conversation, where the vain and wicked meet to amuse themselves. They, soon, in their own opinion, become more wise than their fathers, and with equal indifference, arraign at the bar of their own sagacity, the laws of God and of men.— Thus, many become established in iniquity, and some in infidelity. It is, always, dangerous to reason falsely against the testimony of our own consciences. The moral sense, or natural conscience, or that natural principle of the intelligent mind, by whatever name men may please to call it, which bears a testimony for the truth and against error and vice, by this means, is weakened, so that some persons become almost as senseless of moral obligation, as the beasts of the field. They are in darkness, still, know not at what they stumble. This is that awful state, which the word of God describes by "the conscience being seared as with a hot iron." Both the natural and moral faculties of men are weakened thro' a neglect to make use of them. Those, who are created with the powers of intelligence, by neglecting to improve their understanding, may become almost ideots: So, a moral agent, by refusing the notices of his conscience, may sink into all the turpitude of vice, without knowing that he is a sinner.

There is another alarming consideration on this subject. The vindictive justice of God may begin to operate in this life, against those who wantonly or wilfully resist the truth.— "And with all deceivableness of unrighteousness in them that perish: Because they receive not a love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they believe a lie: That they all might be damned, who believed not the truth, but had pleasure in unrighteousness."—"Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your

destruction cometh as a whirlwind; when anguish and distress cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not chuse the fear of the Lord."

These testimonies from the word of God prove, that vindictive justice may begin to operate, in the present life. Whatever the power of conscience may be, some influence, from the Spirit of God, is necessary to excite serious attention; and when the omniscient eye of the Lord seeth his creatures sinning against sufficient knowledge of their duty, he may in his anger say, "Because I have called, and ye refused, I will laugh at your calamity." When all influence from the Spirit of God is withheld, men will fall into a state of remediless security. Let us, by this, be admonished not to grieve the Spirit of God, and thus wantonly and wilfully sin, by false reasonings against the truth.

B. P.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

ON a sabbath, not long ago, our Minister being sick, I attended public worship in another parish. As I approached their church, to my great surprise, I saw a number of companies collected, who appeared to be greatly engaged in discourse. I hastened to a company which was nearest to me looking for some news of importance, either in church or state, but found they were talking of the great rains, which fell the last summer, by which some part of every man's crop was injured. Being disappointed in this instance, I approached a second company, and found they were discussing politics; then to a third, and the subject was the prospect of an Indian War, of which a young man in the western country had written to his friends. On the whole, I thought this was not the best way of keeping the sabbath. I went into the house of worship, and after the minister had entered, all these people, in a great hurry, followed him, until the seats were filled. Now, Sir, would it not have been better for these people, on their first coming to the sanctuary of God, to have taken their seats, and by meditation endeavoured to prepare their minds for the solemn duties of worship. We are not to rush into the presence of God as the horse rusheth into the battle. I have found benefit by meditation and prayer, in preparing myself for the worship of the sanctuary. Moreover, it appears to me indecent, that when we come together for religious worship, such discourses as I mentioned before, should be suffered.

I am your friend,

CHRISTIAN.

REMARKS.

CHRISTIAN, in his own way, hath brought the subject of his Letter into full view. It is believed, that the

indecency of which he complains is not general, in this part of the Christian church; still, the instances, in which it happens, merit reproof. "And God blessed the sabbath day and sanctified it: because that in it he had rested from his works, which God created and made." The appointment of a sabbath was from the beginning, sanctioned both by the example and precept of the Creator.—Under every dispensation and state of the church, the command hath been repeated, "Remember the Sabbath day to keep it holy." Precepts, directing the manner of its sanctification, are numerous in the scriptures. The example of Christ himself, to every true Christian, ought to be conclusive evidence of his duty. The sabbath is set apart for holy duties and meditations. Abstaining from servile labor is but a part of that rest, for which the day is appointed. Every person who is well instructed and conscientious, will abstain both from thoughts and discourse on worldly subjects.—Prayer, reading the scriptures and other pious writings, self-examination, together with an attendance on public worship, will furnish sufficient employment for the day, which is made sacred to the glory of God and our own religious improvement. All those are deceived in their opinion, who think their duty is fulfilled, by a mere attendance on the instructions of the public teacher. For this attendance, there ought to be a serious preparation of the heart, otherwise it is not probable the hearer will be profited.

Gathering around the church, in companies, for conversation on vain or worldly subjects, before the stated hour of public service, is an indecent and dangerous practice, which injures the feelings of serious people, corrupts public sentiments of respect for the sabbath, and disqualifies for uniting in solemn prayer, or profiting by instruction from the word of God. When youth hear their parents discoursing on subjects of profit, or the new things of the day; soon in their own select circles, they will concert schemes of vanity for the whole week. All true friends of order and religion, will unite their influence to suppress the indecent practice, which is here reproved. ED.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

A CERTAIN Christian, not long since, was invited to attend an assembly of gentlemen and ladies, who were to convene for the common purposes of recreation, as practised, in most of the large towns and cities in the United States. The invitation was very politely communicated by one of the managers of the assembly, and accompanied with every assurance, that all things would be conducted with the utmost propriety and decorum.—The said Christian excused himself from giving an answer, at the moment, but assured the gentleman he would attend to it, and return him one speedily.—The following is the answer, excepting a few omissions of names, and alterations of phrases

for perspicuity's sake, to save the feelings of some who might be disobliged were this answer to be made public.

DEAR SIR,

I ACCEPT with the same kindness, your invitation to your social circle at Mr. B—'s, with which it was given: and having assured you it should be duly attended to, have thought I could convey to you more precisely my ideas, concerning the propriety of my attendance, in this way, than any other.—As the design of your meeting is universally said to *be good* by the members of it, I will not dispute this declaration in the least degree: but would only ask, would it be agreeable to the company, who doubtless at supper time would wish for a blessing, to have me address the Being in whom we live, in the following concise manner?

Infinitely glorious and blessed God—We are thy creatures and upheld by thee every moment. We bless thee for that kind care, thou hast ever taken of us till this time. We humbly pray thou wilt forgive our multiplied sins, which make us unworthy of thy distinguished favors.—We thank thee for thy goodness to our souls and bodies, and in particular that thou hast spread this table with the rich bounties of thy providence for our refreshment—wilt thou bless them to us for this end. We thank thee we may meet together for the purposes of mutual friendship, and to prepare ourselves to glorify thee more and better in the world. Wilt thou for this purpose, bless all those who statedly convene at this place. May they from time to time, meet with a single eye to thy glory, and pursue this design according to thy word. Save them from *every thing contrary to thy pure and holy law*, and the precepts of the gospel. Save them from all things which may give any just cause for the enemies of the Lord to blaspheme. And we beseech thee to save them from every thing which may *grieve thy children*: or bring a slur on the pure profession of *holiness and piety*. As societies of this kind have always been spoken against by thy saints as calculated to lead into temptation and sin, we pray thee more earnestly that this may not give any occasion of grief, by any unholy words or actions—by taking any forbidden liberties in the use of *meats* or *drinks*—or such *time as is appointed for other religious duties!* May we never sit down to eat and to drink, *and rise up to play!!* May we always utterly abhor every thing that partakes *of chambering and wantonness*, as absolutely forbidden by thee!! And not suffer ourselves to be surfeited with the business, pleasures, or amusements of the world, as we know thou wilt bring up the actions of every evening, before thy judgment seat at the last day, and wilt eternally punish those who are drowned in these surfeiting, soul-hardening pleasures!! We pray most earnestly thou wouldest keep us in thy fear—that thou wouldest purify, and keep us from all sin, by the blood of the cross—and may we feel thy blessed presence, and rejoice in it exceedingly: and by our holy conversation, conduct, and mutual improvements

in the love of God, and one another—and improvements in *refined manners*, *abound* in the graces of thy Holy Spirit,—may they shine in us more and more, *to thy glory*, and the happiness of ourselves, families, and mankind: and may we be quickened abundantly to all other holy duties, public and domestic—And thus may we take away all occasion of grief in the hearts of thy children, on account of such societies!!! And finally be prepared to spend an eternity in thy presence—to mingle with the heavenly hosts in their anthems of praise. We pray thee let thy blessing rest on the Zion of God—on the people of the United States—and the whole world. We pray that all wars may cease from under heaven, and all nations partake of the saving knowledge of the truth, and the world be filled with thy glory. These infinite favours we ask; not in our own unworthy names—but in the all-prevalent name of Christ, our only Lord and Saviour—to whom with the Father and Holy Spirit be eternal praises. AMEN.

Now, Sir, such a concise prayer would be well adapted to any society where the objects *are right in the sight of God:* and would be proper for a Christian to make; and very agreeable to sincere, well-meaning persons. The question is, would the circle to which I am invited be *pleased and like to have me make such a prayer?* Do the petitions in the prayer correspond, with the objects and views of the society? If they do, I can attend with the utmost propriety. I need fear no consequences: pious people will all be pleased with it: and the clamor which is always raised against professors of religion attending such societies will cease, being unfounded. The agreement which a large number of Christians have entered into to meet statedly—to unite in prayer for a revival of religion, has raised a great noise, *talk* and *contempt;* (among worldly people) but what of that; I am not afraid of noise, nor talk, nor contempt. If my profession *means any thing*, I do not *fear them that kill the body.* If I think I have the word of God, and conscience on my side, I am not at liberty to look to consequences: *I may mistake, but I shall not be absurd.* I will go to Mr. B—'s with all my heart, *if the company will give me evidence, they join with all their hearts in the above prayer!!* And would be pleased with me, for aiding and promoting their design by this prayer!! But I conceive that the company taken collectively would not *feel well:* they would be disgusted, and perhaps their resentment would run high! The reason would be, because the objects of the society, and such a prayer would be at *war* with each other. And they would think, I was either *fanatical, or meant to reproach them.* And can I go, where a Christian prayer cannot lead the way?

I am, &c. Yours.

N. B. Not a word was ever said more, to the above Christian on the subject.—May not this example assist other Christians to determine the propriety of their attending at like places of amusement?

Admonition from the death-bed. The danger of backsliding, enforced by a particular instance.

ALTHOUGH it is not supposed, that any one who is a subject of sanctifying grace can finally fail of salvation; yet, it is believed, that many backsliders, are so followed in this world, with marks of the divine displeasure, that the apparent close of their lives is unhappy. It cannot be expected that those, who live in visible disobedience, in the day of trouble and at the apparent approach of death, should be favored with high manifestations of the divine presence. If the great head of the church, without whose sensible presence no man can die comfortably, should at the hour of death, or when men are under the troubles of the world, make no distinction between faithful and unfaithful Christians, it would so far prove the libertine sentiment, "what profit is there, that I serve him?" Clear manifestations in death, of the supporting and comforting presence of God, are most commonly the lot of those, who have been faithful in the duties of religion. At the same time, it must be allowed, that some, who were apparently sincere, have been left in darkness; and, that others, who were recently converted to obey the truth, have died in such triumphs as astonished every spectator. This is a fit evidence of the sovereignty of divine grace. Still, it is questioned, whether instances can be produced of those, who have felt the reality of religion and then backsliden into a worldly life, have been greatly comforted, either under the troubles of life or in the hour of death. It is a mark, commonly imposed on backsliders by a holy God, that they live in trouble, and die without special divine support. Who can deny the justice of such an appointment? Who can think that those who have once slighted the consolations of the cross, should be able, without extraordinary assistance, to recover the shining of God's countenance? If Cain, who was a sinner, merited a mark to be set on him, how much more do Christian backsliders under the clear light of the gospel? This shews the reason why so many professing Christians die in darkness. A more solemn warning cannot be given to disobedient professors.

The following account of a man, who recently came under my observation, confirms this opinion.

This man, falling into poverty, removed from a distant part of the country within the limits of my charge. After one year, through pressure of spirit, he sunk into a state of lingering disease, which terminated in his death. For some months he was a very unhappy man, pained with disease, but more pained with the accusations of his own conscience, which, sometimes, rose so high, that the spectators of his agony were ready to declare him an outcast from the favor of God.

Yet, through several of the last months of his life, I believed him to be a Christian indeed, stricken and smitten of the Lord, as a punishment for his backsliding life. His account of himself was, that from the

age of fifteen to twenty five, he lived in the family of pious parents, was attentive to all the duties of religion, and had more happiness in serious meditations than the whole world could have given him. At this time, he went into the employment of a man in large business, and was called into company of every description. At first his state was disagreeable, but soon it became habitual, and he lost his relish for divine things. He soon began to omit the duty of prayer, and before his career of folly ended, was occasionally profane in his language. Sometimes he was on ship-board, at others, in the jockey yard, but generally, riding for his employer, when in taverns or other places of resort he mingled with the most vain company. The serious Christian reader will not wonder that a savor for divine things was banished from his mind. At length, an adventurous chance at sea closed all his worldly expectations, and he retired with a virtuous wife and young family to the cottage of want. In this situation, falling into disease, probably through the influence of disappointment, I first saw him. I was prepared, on my first visit, to reprove an abandoned sinner; but, before I left his lean habitation, all my commiseration was excited over an unhappy backslider.—He told his story, and assured me that he had crucified Jesus Christ afresh. He asserted, that if he could wipe away the stain, which he had brought on Christianity, he could patiently endure poverty, and even to hear his babes cry for bread. He remembered and could accurately describe the consolations of religion, but could not regain them.

He conversed, in distinguishing language, on the sin of man, the natural state of the human heart, the nature of Christian repentance, and faith, and the duties of a Christian life; but, was himself comfortless, because he had not the sensible exercise of these graces. I repeated to him sundry consoling promises; when, he answered, I knew all these. I begged him to join me in prayer, but he said at the conclusion of the service, "Although I attempt to draw nigh to God, he will not deign to draw nigh to me, nor do I wonder, that he will not; If I were in his place, I should withhold the light of my countenance from such an ungrateful creature. The sin of ingratitude to God bore him down, above all others. He could neither despair, nor confidently hope in divine grace.

His case was evidently that of a backslider, who against light and means had been betrayed into a life unworthy of a Christian professor. He died without any material change in the condition of his mind. P.

REMARKS.

LET every one who hopes he is a Christian receive warning from this man's case. He was to be pitied; but it was fit he should be afflicted in the presence of men before whom he had dishonoured God by an unchristian life. Especially, it is the duty of Christian parents to forewarn their serious children of the snares they must

meet. Many young Christians are beguiled, ere they suspect the danger. Being inexperienced, the allurements of the world draw them away from God. It is not unfrequent, that business, which they cannot properly decline, becomes the means of their backsliding. When a young Christian engages in scenes of worldly business, he should be as careful not to forsake God, as he is to be faithful to men. If this rule were observed, multitudes would be saved from the pains of a doubtful death.

ED.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

SIR,

AS the time for the annual contribution for the Missionary Society of Connecticut is drawing near, I wish to suggest some thoughts on the subject of missions, for the benefit of such as perhaps, for the want of right information, have had objections existing in their minds against the missionary cause.—Having lately served as a missionary for several months in the new settlements, under an appointment from the Trustees of said Society, I am fully convinced, that incalculable good has been done among the people of those settlements by the respective Missionary Societies.—Could the salutary effects which have already been produced, thro' the instrumentality of missionaries, be fully known by people in general, I am persuaded that all objections to the missionary interest would at once be laid aside, and especially by every friend to religion. It is presumed that no benevolent person would either withhold his liberality, or give grudgingly, should he be fully convinced that the following good effects had been produced in consequence of missions, viz. The restoration of religious order with a goodly number in many places,—the promotion of a serious attention to the observation of the Lord's day, and public worship,—the conversion of numbers from the error of their ways, to the wisdom of the just—the quickening, union, edification and consolation of Christians—the restraining of the licentious and checking the progress of infidel principles. I appeal to all the pious and judicious people in the new settlements, and to such as have acted as missionaries, whether the above mentioned salutary effects have not been produced, to a greater or less degree, in those places, which have been made from time to time, the fields of missionary labors.

Setting aside all worldly motives, is there not sufficient to encourage the missionary cause from this consideration, that the kingdom of the Redeemer and the spiritual welfare of precious souls are thereby promoted? And what objects can be viewed of equal importance with these? And could any feeling minds hear the friends of Christ lamenting their destitute condition, in regard to their spiritual privileges, and the melancholy condition of their children; could they hear them expressing the warmest sentiments of gratitude to their brethren, for their generous con-

tributions ; and to the Missionary Societies, for their faithfulness in sending them preachers ; or could they see their tears of grief flow on parting with their missionaries ; and not feel something of that sympathy, which the Saviour exercised, when he *was moved with compassion, when he saw the multitude, because they fainted, and were scattered as sheep having no shepherd.*

I trust these considerations will have sufficient weight with all the benevolent people in this state, to continue their generous contributions to the Missionary Society, and that their pecuniary liberality will be accompanied with their fervent prayers to the great Lord of the harvest, that he *would send forth* faithful *labourers into the* destitute parts of *his harvest.*

J.

Connecticut,
March 19th, 1808.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

SIR,

IF the following Question, together with a few comments, meet your approbation you are at liberty to insert them in your Magazine.

S. Z.

QUESTION. Of what importance is every pleasure in this world, when put in competition with ETERNITY ?

Mankind are so eager after the transitory pleasures which this world affords, that they seldom think of the happiness or misery which awaits them in another. The above Question, it is hoped, however, will strike all with such force as to leave *indelible* thoughts of an ETERNITY and JUDGMENT to come.

Know you not, vain man, that your life is short and uncertain? You know not what will be the event of another moment ; *this* moment you are alive, the *next* you may be in ETERNITY.

I beseech you to reflect, for what purpose you was created ? Was it to go the rounds of dissipation, and after death cease to be ? or was it to heap up the riches and honors which this world affords ? No thinking person can say this is the case.—Had not the Divine Architect some greater design in creating man ? did not he intend our existence here as preparatory for a better world ? Then unwise in the extreme is that person who puts off for a moment a preparation for a future state. I may say as did a great and good man, *Time* is nothing, *place* is nothing, *circumstances* nothing, but ETERNITY is all to man.

Advice to Youths.

I HOPE, precious youths, you will not think the following advice needless. If I had tho't so, I should have spared you the trouble of reading what follows. It is probable that you and I never saw each others faces, but we shall see them shortly. You and I must meet at the final day. It will be an infinite happiness to you, as it will be to all the saints, to stand, at that day, on the right hand of the glorious Redeemer. None ex-

cept those who shall be found *washed* in the blood of the Lamb, will stand there. If you prepare for a blessed immortality, you will comply with the advice of one whose face you may not see until the last day. Unless you have *the one thing needful* you cannot be happy—It is this that I wish you to possess—I desire your souls' salvation.

1. I advise you to *love* God. *God is love*, and worthy to be loved by you. The love which you ought to exercise towards him is *holy*. You cannot love him too much, either for his glory or your own benefit. True love to him, was never designed to make your joys less, but to increase them. The more you love him the more happiness you will enjoy. You can show no reason, which God will accept, why you should not love him *with all the heart and soul and strength*. Do this immediately, for ought you not to love him for the favors which he has conferred upon you, since you began to exist unto the present moment? Recollect that God now beholds you, and knows what are your thoughts. Will you, or will you not love him? Answer this question, I beseech you, before you read another sentence—If you have answered it, and are determined to *love* him the remainder of your days, and should do it, he will set his love on you, and you shall be for ever happy.

2. I advise you to *fear* your Creator. It is a godly fear that I mean: a fear that *worketh unto life*. It is that kind of fear which the prophets and apostles had, and is found in all who have an interest in the Son of God. It is not a tormenting fear, but one that will fit you for the society of the saints and angels in heaven. Perhaps you sometimes fear the fire of hell, but you ought to dread the thought of being banished from the presence of the Lord, and of being for ever in that place where his great name is blasphemed.—It is said of Job, that *he feared God and eschewed evil*. May the same be said of you, at the final judgment. To fear him is your happiness and duty.—Can you refuse to do it? Oh, say that you will not.

3. I advise you to be *zealous* for the *worship* of God. Attend the public worship of the sabbath when health will permit, and be solemn and devout. Let no little matter induce you to stay at home. Trifle not with holy things. Let your closet be a witness to your secret prayers, and your bible testify your daily devotion. A prayerless saint cannot be found. All those youths that are beloved of Christ, and called to the marriage supper of the Lamb, employ some part of every day in fervent prayer, and in reading the holy Scriptures. Prayer is the life of the pious soul. Prayer will make you grow in grace, and a constant and devout attendance on the services of the sanctuary will be a feast to your soul. But if you neglect the worship of the Lord, or if you *think your own thoughts, and do your own pleasure* on the Lord's day, and lead a prayerless life, you will not merely *go away sorrowful* from Christ, but you shall *lie down in everlasting sorrow*. But it is possible that some of your companions ridi-

cule religion. Shall the scoffing jest of a companion, deter you from praying unto him who hath all blessings to give? Is it wiser or better to fear man than God? Had you rather have the applause of a sinner than the approbation of the Saviour? What will be your thoughts of prayer and public worship at the hour of death? If you do not repent of sin, and believe in Christ in the days of your youth and health, it is probable that your cries for mercy will not be heard, when you lie on the bed of death.

NEOS.

Religious Intelligence.

THE revivals of religion which have been, in many places the year past, are evidence that the King of Zion is still in the midst of his church. While many of our churches and places have been left to deep slumber and a state of backsliding dishonourable to a Christian profession; in others there have been great refreshings from on high. The promise "Thy people shall be willing in the day of thy power" is not lost, nor have the praises of converts failed from our land.

In Litchfield, Goshen, Guilford, and many other towns in this state there have been revivals of religion which rejoice the people of God, and will be for ever remembered by such sinners as have been brought out of darkness into marvellous light. We are informed on credible testimony of an uncommon attention to religion in New Haven, and hope before another number of this magazine is published, to receive a particular account of its beginning and progress. In many other congregations there is an increasing attention to the means of religious instruction, which is an omen of good yet in store for the church, and for those who have aforetime lived in the security of sin. These things furnish encouragement for the people of God to pray without ceasing for an effusion of divine influences on our whole land. If we fear the Lord, and obey his commandments he will not forsake us.

A concise account of distinguishing revivals of religion is earnestly requested for publication in this Magazine.

Extract of a Letter from Rev. Dan Huntington, to his friend in Hartford, dated—Litchfield, March 13th, 1808.

REV. AND DEAR SIR,

IN compliance with your request, I will now undertake to transmit you, some particulars of a glorious work of divine grace, which for some time past has been, and is still prevailing in this place. This I should have done sooner, had I not supposed, calculating from the usual continuance of awakenings, that I should have been able by this time, to give you a narrative complete of the work. That I cannot now give you such a narrative, I am thankful to him, with whom is the residue of the Spirit, who is both able and willing in answer to prayer, to give us still further displays of his victorious grace.

And here, let me not forget, in behalf of this church and people, to ask of you, and of all who love the work of the Lord, to unite with us, at the throne of his grace, in imploring that the good work, which he has begun among us, and thus far mercifully carried on, may not languish till his salvation shall reach every house, and every soul. May we not hope also, that in answer to prayer, it may spread not only from heart to heart *here*, but from place to place, till our land and the world shall be filled with the glory of God?

My object now, is to give you a brief statement of this work, in the *present stage and appearance of it*, leaving its *origin and progress* to some future communication. The work is very general through the society. In every neighborhood, it is nearly equally visible, and among all denominations and descriptions of people.

There have been added to our communion, within the four months last past, ninety seven, most of whom have a hope that they have found favor with God, during the present awakening. Probably there are as many more, who are in the enjoyment of the same hope, who have as yet made no profession. The number of those who are awakened, and in great distress under a sense of danger, is greater now, than it ever has been before, at any one period. How many there are of this description, it is impossible for me precisely to ascertain. And blessed be God, the work still goes on. Almost every day the friends of Zion may hear of something new, to animate them.

The meetings, which are numerous, are still kept up and attended with unabated zeal as they have been through the winter season; though the weather has often been severe and the roads bad.

The church, as a body, appear to be alive and greatly engaged. They have a weekly *prayer meeting*, which is very generally attended, and there are many who know them to be eminently precious seasons of refreshing, from the presence of the Lord. We have statedly two and often four *public lectures*, at the meeting house, in the week, besides the usual services of the sabbath. The *conferences*, which are held every evening when there is no public lecture, and there are often four and five the same evening, in different parts of the society, are generally full; and what I would wish to notice with gratitude is, that these meetings have usually, if not universally, been singular for their regularity and order.

My health, during most of the winter, has been such, that I have not been permitted to bear that part in this glorious work, which to me seemed desirable; but we have been greatly favored with the labors of able and faithful ministers, who in great numbers have been sent to us, from different parts of the Lord's vineyard, and who I hope and trust, will find among this dear people, many souls who will be seals of their ministry, and crowns of their rejoicing, in the day of the Lord Jesus. Would to God that they might all have the satisfaction of seeing a revi-

val of religion among their own people. O! that every minister of Christ might know how pleasant it is to labor, where God is at work by his Holy Spirit; how pleasant it is to direct *enquiring* minds; and to feed those who are hungering and thirsting for the bread and waters of life.

It has often been noticed that great revivals of religion have found among the men of this world, great opposition. But it is not so here, to any extent that is felt, or is worthy of notice. If bitter opposition exist, in the minds of any, we are happy in not having it show itself. So far as I observe, there seems to be a universal awe and reverence upon the minds of all classes of people, that bespeak the sense they have of a present God; and the ameliorating influence of this divine work is evidently perceptible throughout society.

But a short time since, and I could look around upon the congregation, to which I minister, and could see not one among the young people of my charge who I had any reason to suppose had any relish for the truth as it is in Jesus. Now I hope the number is great among them of those who understand, receive and love the truth.

The work however is by no means confined to youth.—Among its happy fruits are to be found those of all ages from thirteen to eighty. A grand parent, parents and children, may from their own experience, in one instance, sing together of its power and glory. In several instances, we have seen those of almost all ages; of all conditions in life; and of different nations coming forward together upon the same floor, publicly to profess their faith in Christ, and to signify to a surrounding world, that they mean to be considered as his disciples and friends. These seasons have been greatly animating to all true believers; and have been blessed, we have reason to think in many instances to the awakening of others. O! Let us pray, that they may be more frequent in all our Churches. A Hymn, sung upon one of these occasions, justly descriptive of the scene, and of the feelings of those who could take an interest in it, I will transcribe.

"All hail, incarnate *God!*
The wond'rous things foretold
Of thee in sacred writ,
With joy our eyes behold:
Still does thine arm new trophies wear,
And monuments of glory rear.

To thee the hoary head
Its silver honors pays,
To thee the blooming youth
Devotes his brightest days:
And every age their tribute bring,
And bow to thee, all-conquering king.

Oh, haste, victorious prince,
That happy, glorious day,
When souls, like drops of dew,
Shall own thy gentle sway:
Oh, may it bless our longing eyes,
And bear our shouts beyond the skies.

All hail, triumphant *Lord*,
Eternal be thy reign;
Behold the nations sue
To wear thy gentle chain:
When earth and time are known no more;
Thy throne shall stand for ever sure."

[*Rippon's Collection.*

Extract of a letter, dated Newark, N. J. March 12, 1808.

"LAST sabbath was a great day in our Israel. Ninety-eight persons were received into the church. The morning was very fine and there were many strangers in town, who came from New York and other places to witness the solemnity. The house was full. I never saw a more solemn and attentive audience. Several were newly awakened. I do not know the number that are now impressed, but those who are entertaining hopes since the revival began are 215, including those who have made a profession. The persons who have received impressions are from the age of twelve to seventy three. Most of the congregations in our neighborhood are visited in a wonderful manner. At Orange, the sabbath before last, seventy two persons joined the church. Among the number were ten men and their wives. The prospect is that another communion will add a good number more, both here and there, to the visible church."

Missionaries from the Missionary Society of Connecticut.

MESSRS. Abraham Scott and Jonathan Leslie in New Connecticut; the Rev. John Spencer in the western part of New York, in the vicinity of lake Erie; the Rev. Seth Williston in the western counties of New York and northern counties of Pennsylvania; the Rev. Mess. Israel Brainerd and Henry Chapman in the counties of Otsego and Delaware, New York; Mr. Ebenezer I. Leavenworth in the Black river country; Mr. Joel Byington in the northwestern part of Vermont; the Rev. Aaron Cleveland in the western part of Vermont; and the Rev. Holland Weeks on and near the mountains in Vermont.

The Rev. David Harrower has been recently appointed a Missionary to labor in the northern counties of Pennsylvania; and the Rev. Calvin Ingals will soon enter on a mission to some part of the new settlements.

ORDINATION.

WEDNESDAY March 16, 1808, ordained over the second church and society in Milford the Rev. CALEB PITKIN. The Rev. Ira Hart of Middlebury made the introductory prayer; the Rev. Asahel Hooker of Goshen preached the sermon from 1 Cor. iii. 5—7; the Rev. Benjamin Trumbull, D. D. of North Haven, who was moderator, made the consecrating prayer; the Rev. Bezaleel Pinneo of Milford gave the charge; the Rev. Erastus Scranton of North Milford, who was Scribe, gave the right hand of fellowship; and the Rev. Oliver Hitchcock of Columbia (Chesire,) made the concluding prayer.

A recollection that the Rev. Sherman Johnson the late pastor of the church, lived to preach but a few sabbaths after his ordination, and the excellencies of all the performances of the day, rendered the ordination of Mr. Pitkin uncommonly solemn, affecting and entertaining.

POETRY.

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Hymn for a Day of Humiliation.

WHEN o'er our guilty nation, LORD,
Thy righteous judgments threat'ning low'r,
And wait to execute thy word,
Thy plagues impatient to devour.

Where shall the helpless seek relief,
Direct their cries, and pour their tears?
To whom the trembling tell their grief,
To whom, with hope of aid, their fears?

Father of mercy, at thy feet,
Thy humbled children suppliant bow;
Join to confess thy judgments meet,
And pay the penitential vow.

Thus o'er devoted Sodom stood,
The patriarch trembling at the rod,
And thus, with humble sorrow, su'd
For mercy with an incens'd God.

"Will God, the righteous and the vile,
"Together at a stroke destroy?
"Can the just Judge of earth do ill,
"Or spoil his children's hallow'd joy?"

Faith wing'd the pray'r, and mercy heard;
Ten righteous souls, and Sodom stood;
And more than just the Judge appear'd,
A GOD in anger still is good.

And could a patriarch's fervent pray'r,
So gracious audience *then* obtain?
And *now* thy church united bear
A nation on their faith in vain?

Are not thy children and their LORD,
In every land and age the same?
Equal thy ways, and sure thy word,
And prevalent the Saviour's name?

Gathered within our threat'ned land,
Thy hidden ones in sackcloth drest,
This day before thine altar stand,
And plead to stay thy dread behest.

Hear then in Heav'n thy dwelling place,
Forgive, and let thine anger cease;
Reform and save, O GOD of grace,
Turn us to thee, and give us peace.

Great are our sins, but greater far
The grace and truth of Abraham's GOD ;
In Abraham's promise let *us* share,
Spare for ten's sake, and drop the rod !

So shall thy name thro' all our coast,
With honor and with praise resound ;
The GOD of Abraham be our boast,
For HE a pard'ning GOD is found.

The Christian Warrior.

ADDRESSED TO DR. DODDRIDGE ON A VERY TRYING OCCASION, BY A FEMALE FRIEND, (MISS ELIZABETH SCOTT.)

HAPPY the man of ample mind,
Where all the social virtues reign ;
While faith and hope and love divine,
Inspire and animate the train.

Thrice happy if his Master's cause,
With ardent zeal his breast inflame,
And all his vigorous pow'rs combine
To exalt the great Emmanuel's name.

Heaven with propitious smiles surveys
His brightest image here below,
Angelic hosts surround his tent,
To guard him from each dangerous foe.

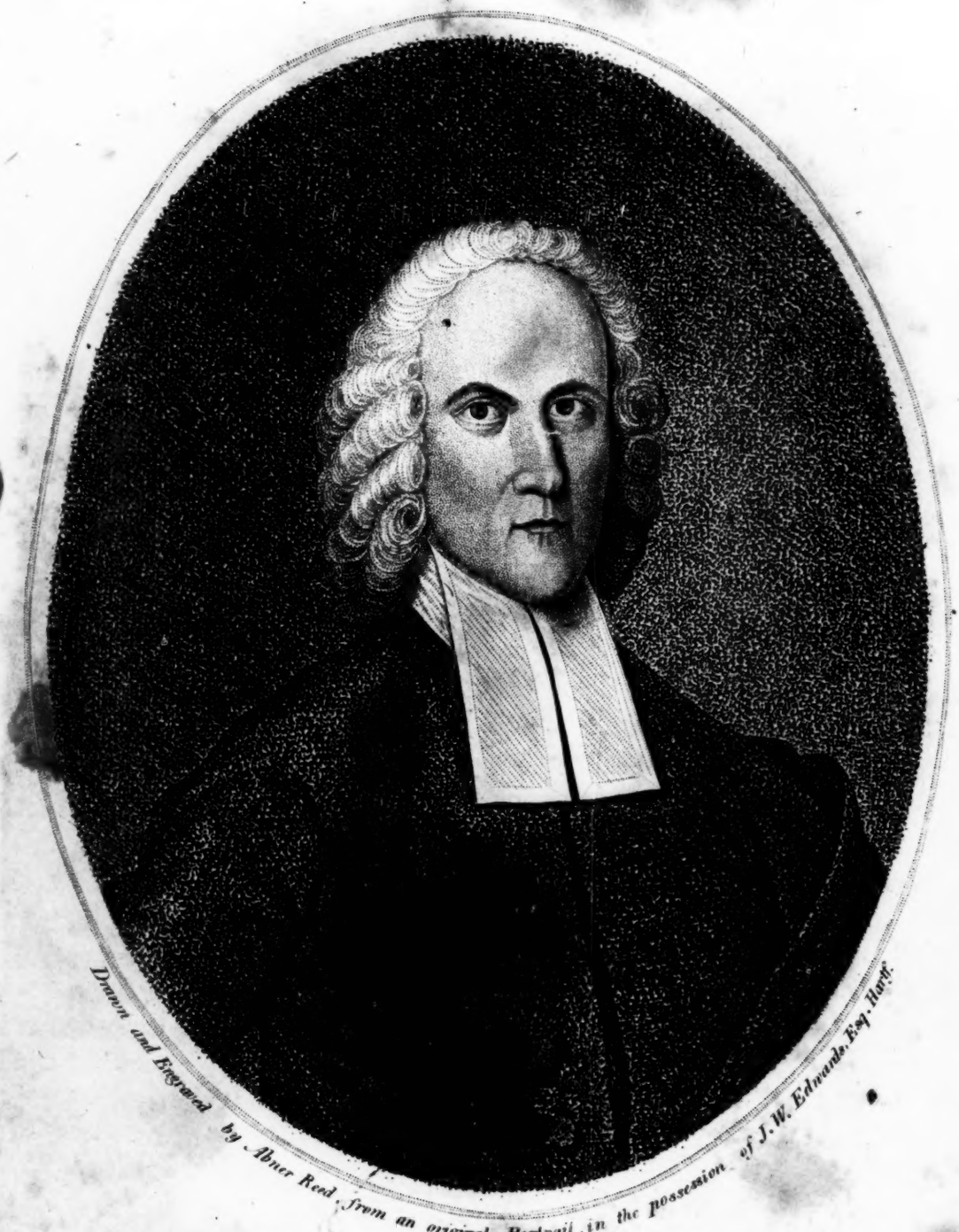
In vain the sons of Belial rage,
And wing their numerous venom'd darts,
And hell alarm'd in vain new stores
Of malice, fraud and pow'r imparts.

Upheld by an Almighty arm,
Firm as a rock unmov'd he stands,
And in JEHOVAH'S name defies,
Earth, sin, and hell's confederate bands.

His faith (impenetrable shield)
Each instrument of wrath repels ;
His sword (the oracles of truth,)
Among his foes confusion deals.

Celestial legions bent around,
Their champion's triumph to behold,
Now rise and shout victorious grace !
And tune their songs to harps of gold.

Their glorious chief shall bind the crown
Immortal round the victor's brows ;
And prostrate heav'n adore the God
Who conquest and reward bestows.



Rev. JONATHAN EDWARDS,

President of Nassau-Hall College,

NEW JERSEY.